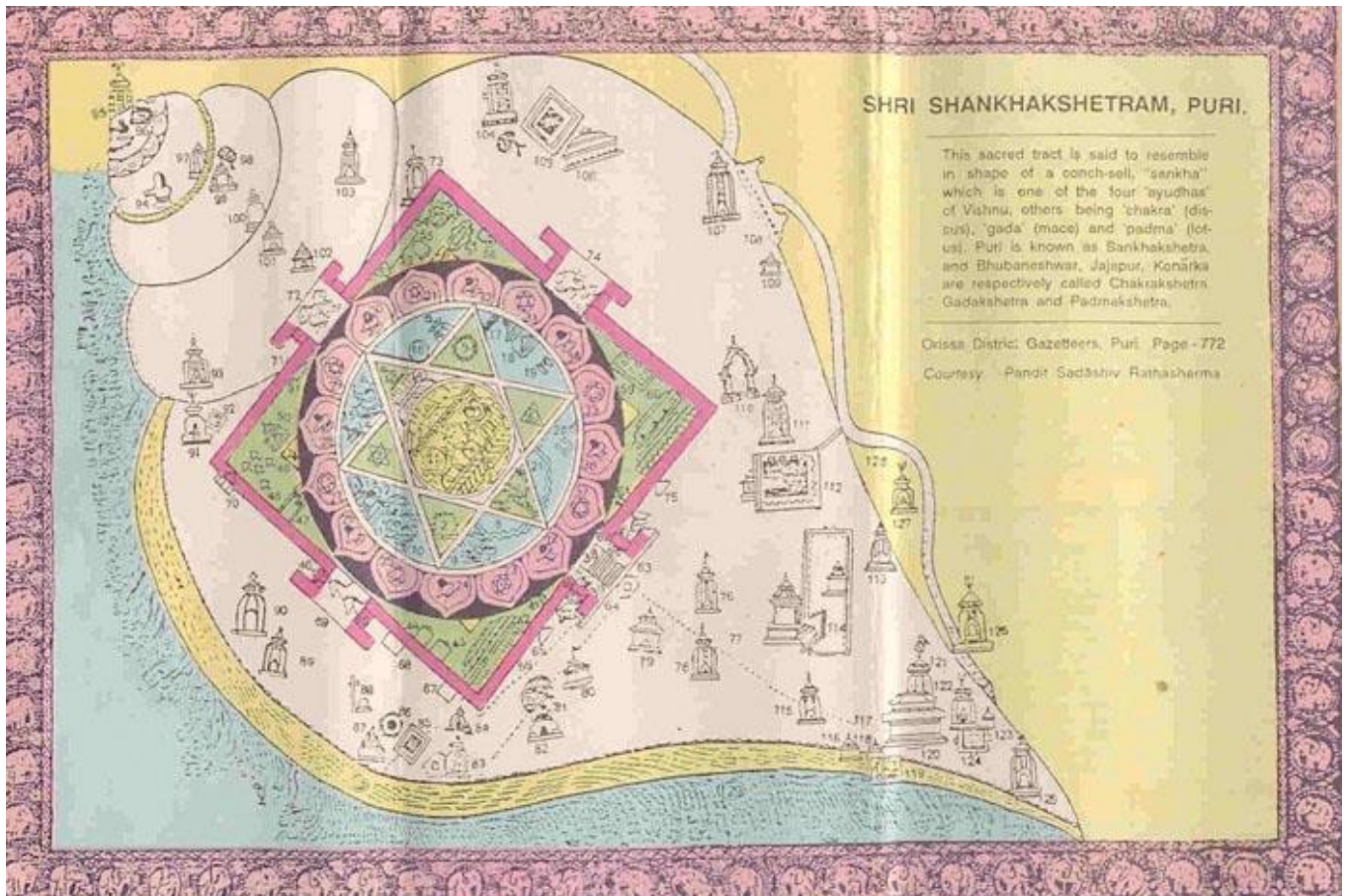


SRI KSETRA JAGANNATHA PURI DHAMA



Sri Purushottama Ksetra Jagannatha Puri Dhama

The waves pounding on the beach, the refreshing sea breezes, the colossal hand-carved 12th century stone temple, the relaxed and happy ambience of the local folk, the bright red, yellow and blue cloth appliqué, and that bewitching pair of big smiling eyes looking out from every wall, every billboard, every poster, every calendar, every wedding invitation, every sticker, every button, every bead bag, every taxi and rickshaw, every windshield, every t-shirt, every shoulder bag - "This is Jagannatha Puri Dhama", one of India's most popular pilgrimage sites located in Orissa, 300 miles south of Kolkata and 60km from Bhubaneswar.

In *Skanda-Purana (Utkala-khanda)* it is mentioned that this most beautiful Sri Ksetra is spread over 10 *yojanas* (128km or 80 miles) and surrounded by sands. *Utkala* is another name of Orissa. *Utkala* is described in scriptures as the most holy place on this planet. *Utkala* is divided into four parts which represent the weapons of Lord Visnu. These four ksetras are known as *Sankha-ksetra* (Puri town), *Padma-ksetra* (Konark), *Cakra-ksetra* (Bhubaneswar) and *Gada-ksetra* (Jajapura, where the Viraja Devi temple is). Within this area of 10 *yojanas*, Puri is known as *Sankha-ksetra* because its shape resembles a conch shell. This Puri-ksetra covers an area of 5 *krosa*, three of which are immersed under the ocean, and two on land. This land is covered with golden sands and decorated with a blue mountain. The Lord Himself in His *arca-vigraha* form is residing here on the bank of the ocean atop the blue mountain. *Sankha-ksetra* spreads from east to west. Its head is towards west where Lokanatha Mahadeva resides.

Puri-dhama is known by different names: *Purusottama-ksetra*, *Sri Ksetra*, *Nilacala-dhama*, *Jagannatha-dhama*, *Yamanika-tirtha*, *Martya Vaikuntha*, *Nilagiri*, *Sankha-ksetra*,

Dasa-avatara-ksetra and *Nrsimha-ksetra*. Glories of Sri Purusottama-ksetra Jagannatha Puri Dhama are mentioned in different *Puranas*: *Skanda Purana*, *Brahma Purana*, *Vamadeva Samhita*, *Kapila Samhita*, *Padma Purana* and *Niladri Purana*.

Relationship of Three-Dhamas: (teen dhama sambandha) - VRINDAVANA, NAVADVIPA-MAYAPUR and JAGANNATHA PURI

- *Sri Ksetra Jagannatha Puri Dhama represents the Aisvarya (opulence, power and grandeur) of Dwarka and Kuruksetra. Sri Navadvipa-Mayapur Dhama represents Audarya (compassion). Sri Vrindavana Dhama represents Madhurya (sweetness).*
- *Jagannatha Puri and Navadvipa-Mayapur are two bhajana-sthalis for sadhaka cultivating Krishna-prema because they contribute two important ingredients.*
- *Navadvipa-Mayapur Dhama gives the mercy of Sri Krishna's Holy Names and Gaura-Nitai kindly remove anarthas and aparadhas from the heart.*
- *Jagannatha Puri Dhama embodies the mood of separation - awakening deep longing and yearning to be with Sri Krishna - which forcefully carries one into Krishna's association. Lord Sri Caitanya Mahaprabhu displayed this mood in Jagannatha Puri. Through the door of Gauranga's Puri pastimes, one can enter the land of eternal enchantment, Sri Vrindavana Dhama.*

Lord Caitanya Mahaprabhu's Time in Sri Jagannatha Puri Dhama

After taking *sannyasa*, Sri Gauranga Mahaprabhu made His headquarters in Jagannatha Puri at the request of His mother, Sri Sacidevi, and was based there for remaining 24 years of His manifest pastimes. However, Mahaprabhu's first visit was cut short because He immediately left for a South India *yatra* which lasted 2 years (1510-12).

Ages 24-30: All India Preaching

Gauranga Mahaprabhu continuously travelled to and from Jagannatha Puri. He toured South India, Vrindavana and Bengal distributing love of God by ecstatic dancing and chanting the Holy Names: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||*

He met all big religious teachers, debating with them and established *Krishna-prema* as the sublime goal of human life. He based His arguments based on *Bhagavad-Gita* and *Srimad Bhagavatam* and He firmly established His *Hari-prema-Nama Sankirtana* movement throughout the sub-continent.

Ages 30-36: Puri Preaching

After travelling to and from Jagannatha Puri for 6 years, Gauranga Mahaprabhu fixed His residence at Jagannatha Puri for remaining 18 years of His life. Every year, the devotees visited Puri and stayed with Him for 4 months (*catur-masya*) enjoying Lord's company. Lord relished various pastimes including cleansing the Gundica Temple, Rathayatra, ecstatic kirtans in Jagannatha Temple, water sports in Narendra Sarovara and Deity festivals like Dola Yatra. He spent these 6 years mainly chanting Holy Names and dancing with His many devotees, thus inducing everyone to love Krishna by this simple process.

Through His personal behaviours, Lord instructed all living entities in the science of Bhakti. A person advanced in Krishna Consciousness always feels separation from Krishna. Lord Caitanya taught how, with a feeling of separation one can develop his dormant love of Krishna. These feelings develop in time when a person seriously engages in devotional service.

Ages 36-48: Gambhira and internally relishing Krishna

For last 12 years of His life, Gauranga Mahaprabhu was continuously overwhelmed, night and day by separation from Krishna. Associating mainly with Svarupa Damodara Goswami and Ramananda Raya, Mahaprabhu tasted the blissful divine songs and verses from *Krishna Karnamrita*, *Gita Govinda*, *Srimad-Bhagavatam* and *Jagannatha Vallabha Nataka*. Mahaprabhu relished Sri Krishna's sweet beauty, fragrance and mellow as if He were touching Krishna hand to hand. In the mood of Vraja-gopis, Sri Caitanyadeva was always experiencing the pastimes of Krishna in separation within His heart. When Krishna left the gopis and went to Mathura, they cried for Krishna the rest of their lives, torn by the pangs of separation from Him. Gopis' ecstatic feelings of separation were specifically advocated by Lord Caitanya through His actual demonstrations. Tossed by the waves of separation, Mahaprabhu appeared mad day and night. Sometimes He laughed, sometimes cried, sometimes danced, and sometimes He chanted in great sorrow. Mahaprabhu saw Jagannatha Svamy with the same feelings of separation that Vraja-gopis experienced when they saw Krishna at Kuruksetra after long separation.

Lord Caitanya now taught everyone to taste the transcendental mellow ecstasy of Krishna-prema by tasting it Himself. Advanced devotees always feel separation from Krishna. Gauranga taught how, with a feeling of separation one can develop his dormant love Krishna. Such feelings develop in time when a person seriously engages in devotional service.

SRI KSETRA JAGANNATHA PURI DHAMA PARIKRAMA

Places to visit:

1. Gambhira (the small room in which Sri Caitanya Mahaprabhu lived during His 18 years in Jagannatha Puri);
2. Sri Tota Gopinatha Mandira (most unique Krishna Deity in the world "sitting down");
3. Sri Siddha-Bakula (Bhajana Kutir of Namacarya Srila Haridasa Thakura);
4. Gundica Temple (Rathayatra culminates here);
5. Lord Nrsimhadeva Temple (unique ancient Temple of Santa- Nrsimhadeva and Ugra-Nrsimhadeva);
6. Jagannatha Vallabha Garden (Lord Caitanya used to take rest here after Rathayatra);
7. Birthplace of Srila Bhaktisiddhanta Sarasvati Thakura;
8. Narandera Sarovara (Lord Jagannatha comes here for Nauka-vihar (boat-pastimes) during Chandan Yatra Mahostav);
9. Srila Haridasa Thakura Samadhi;
10. ISKCON Bhakti Kuti (Srila Bhaktivinoda Thakura spent his last 4 years here);
11. Cataka Parvata Sand Dunes;
12. Bhajana Kutir of Srila Bhaktisiddhanta Sarasvati Thakura;
13. "Mahodadhi" - A Great Ocean;
14. Satasana Bhajana Sthali;
15. Sarvabhauma Bhattacharya house (Lord Caitanya showed His Sadbhuja (six-armed) form here);
16. Sweta Ganga;
17. Indradyumna Sarovara;
18. Markandeya Sarovara;

19. *Visakha Math;*
20. *Bali Math;*
21. *Mausi Maa Mandir;*
22. *Ahulya Math (home of Lord Nityananda and Sri Advaita Acarya at Jagannatha Puri);*
23. *Cakra Tirtha;*
24. *Bedi Hanuman Temple;*
25. *Atharnala bridge;*
26. *"SRI MANDIRA" - LORD JAGANNATHA TEMPLE (eternal abode of Lord Jagannatha)*

1. GAMBHIRA

"Gambhira", the small room in which Sri Caitanya Mahaprabhu lived during His 18 years in Jagannatha Puri. This is located on Svargadvara Road, the main street running by the Lion Gate toward the ocean. It is 5 mins walk to the Jagannatha Temple. Sign above the entrance gate reads, "*Sri Sri Radha Kanta Math Gambhira*". When Mahaprabhu came to Jagannatha Puri after taking *sannyasa*, He stayed at Sarvabhauma Bhattacharya's House. But After he toured South India, on His return to Puri he then stayed at Kashi Mishra's House. Kashi Mishra was Rajguru of King Prataparudra, and King had gifted him a house with a large garden near the temple. King Prataparudra was a great Devotee of Sri Caitanya Mahaprabhu; He suggested to Sarvabhauma that Mahaprabhu can stay in Kashi Mishra's house.

The word *gambhira* means deep, inscrutable, hidden or secret. Mahaprabhu stayed in Gambhira constantly for last 12 years of His manifest pastimes. During this time He was feeling intense separation from Krishna and was manifesting His *viraha-bhava*. Room is "deep" inside the house. When Mahaprabhu stayed here the room had mud walls and sunken floor, which has been raised in the course of time. By looking through a small barred window one can see a box holding the *kamandalu* (clay water pot), *paduka* (wooden shoes) and a *quilt* given to Him by Mother Saci. On marble throne there is a Deity of Sri Caitanya Mahaprabhu wrapped with a cloth so that only His beautiful face is visible. On wall above is a terracotta bas-relief of Gauranga Mahaprabhu flanked by Svarupa Damodara and Ramananda Raya on His right and left. Govinda Dasa, personal servant of Mahaprabhu, stands below holding Mahaprabhu's *kamandalu*. There are dioramas upstairs depicting the pastimes of Sri Caitanyadeva.

Main Deities: *Sri Sri Radha Kanta* is worshipped in Kasi Mishra's house. King Prataparudra's father, Sri Purusottama Deva, conquered the king of Kanchipura in battle and returned with three deities: **Radha Kanta**, **Saksi Gopala**, and **Bhada Ganesha**. *Bhada Ganesha* is still worshipped in an inner courtyard just behind Jagannatha temple. It is said Radha Kanta was also worshipped inside the Jagannatha Mandir for some time. But in dream Lord Jagannatha informed the King Prataparudra to remove *Radha Kanta* deity because He is taking all nice items from his *bhoga* plate and so king requested to his Gurudev Kasi Mishra to take the *Radha Kanta* to his house.



Lord Caitanya's room at Gambhira

"Gambhira", the small room in which Sri Caitanya Mahaprabhu lived during His 18 years in Jagannatha Puri. This is located on Svargadvara Road, the main street running by the Lion Gate toward the ocean. It is 5 mins walk to the Jagannatha Temple.



**Lord Caitanya's original Paduka (wooden shoes),
Kamandalu (clay water pot), and a Quilt given to Him by Mother Saci.**

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Their Lordships Sri Sri Radha-Kanta at Kasi Misra's house in Gambhira.
King Prataparudra's father, Sri Purusottama Deva, conquered the king of Kanchipura in battle and returned with three deities: Radha Kanta, Saksi Gopala, and Bhada Ganesha. Bhada Ganesha is still worshipped in an inner courtyard just behind Jagannatha temple. It is said Radha Kanta was also worshipped inside the Jagannatha Mandir for some time. But in dream Lord Jagannatha informed the King Prataparudra to remove Radha Kanta deity because He is taking all nice items from his bhoga plate and so king requested to his Gurudev Kasi Mishra to take the Radha Kanta to his house.



Lord Sri Caitanya Mahaprabhu at GAMBHIRA

2. SRI TOTA-GOPINATHA TEMPLE

Sri Tota Gopinatha is exquisitely beautiful Deity of Lord Sri Krishna. Tota Gopinatha is also a most unique Deity because He is the only Krishna Deity in the world "sitting down". Moreover, Sri Caitanya Mahaprabhu concluded His manifest pastimes here by entering the Gopinatha Deity.

Main Deities: Sri Tota Gopinatha graces the centre altar with Sri Radhika playing vina and Lalita *sakhi* playing flute on His left and right. Being deeply absorbed in *syama-rasa* - the mellow of satisfying all of Krishna's conjugal desires - Radhika and *Lalita-sakhi* appear black. Holding Her *kacchapi-vina*, Srimati Radharani curiously stands in a three-fold bending form dancing in time with Her beloved *syamam tri-bhanga-lalitam*. The left altar features Lord Balaram with Revati and Varuni on His left and right. On right altar are Deities of Gaura-Gadadhara and Sri Sri Radha Madana-mohana installed by Mamu Thakura. He is the nephew of Sri Nilambara Cakravati, Lord Gauranga's grandfather.

Sri Tota Gopinatha has such a charismatic bewitching quality that draws one to His darshana over and over again. Srila Vrindavana Thakura extols His power: "Even an extreme atheist will be changed upon seeing the Deity of Gopinatha."

At 7am during *darshan* time, upon request, the *pujari* can show a small golden streak on Gopinatha's right knee where Mahaprabhu entered the Lord.

Appearance of Tota Gopinatha:

Gopinatha temple is situated in an area named Yamesvara Tota. While residing here in this peaceful garden of trees and creepers, Gadadhara Pandita recited *Srimad Bhagavatam* every afternoon. Mahaprabhu attended regularly and heard recount the stories of Dhruva and Prahlada Maharaj 100 times.

One day here, Sri Caitanyadeva experienced immense separation from Krishna. Crying out, "Where is My Prananatha," Gauranga started digging the earth to search for His Lord. Feeling the carved stone *mukuta* of a *murti* below the ground, Gaurahari declared, "Gadai, I have found a most precious treasure here. Would you like to accept it?" Noticing the head of a *murti* emerging from the sand, Gadadhara helped Gauranga uncover a most beautiful Deity of Supreme Lord Sri Krishna. Mahaprabhu named the Deity, Gopinatha, and because He appeared in a garden (*tota* in Oriya) the devotees called Him, Tota Gopinatha. Sri Caitanya Mahaprabhu engaged Gadadhara Pandita in Gopinatha's service by awarding him *ksetra-sannyasa*.

Why Tota Gopinatha is sitting down?

The Deity of Sri Tota Gopinatha was previously in standing form and was being worshiped by Gadadhara Pandita. But after the departure of Mahaprabhu, Gadai (Gadadhara) felt devastated. His body got bent over from intense agony of separation from his beloved Gaura. Although he was only 47 years old, Gadadhara became lean and thin like an old man. Incapable of lifting his arms, Gadai could neither dress Tota Gopinatha nor offer Him *candana* and flower garlands. Gadadhara thought it best to engage another *pujari* in worshiping the Lord. In a dream that night, Sri Tota Gopinatha appeared and said, "Why do you want to engage another *pujari* in My *seva*? I only want you to serve Me."

Gadadhara replied, "O Prananatha! Due to my condition, I can no longer stand up and serve You properly." Lord Gopinatha said, "No, I insist that you alone serve Me. If you are finding difficulty, then from tomorrow I will become shorter." Next morning when Gadadhara entered the Deity room to serve Gopinatha, he saw an amazing sight. The most merciful Lord had sat down in order to receive service from his hands.



SRI SRI TOTA-GOPINATHA - Most Unique Krishna Deity in the world in "Sitting" posture.

Sri Tota Gopinatha graces the centre altar with Sri Radhika playing vina and Lalita sakhi playing flute on His left and right. Being deeply absorbed in *syama-rasa* - the mellow of satisfying all of Krishna's conjugal desires - Radhika and Lalita-sakhi appear black. Holding Her *kacchapi-vina*, Srimati Radharani curiously stands in a three-fold bending form dancing in time with Her beloved *syamam tri-bhanga-lalitam*. Sri Tota Gopinatha has such a charismatic bewitching quality that draws one to His darshan over and over again. Srila Vrindavana Thakura extols His power: "Even an extreme atheist will be changed upon seeing the Deity of Gopinatha." Mahaprabhu attended regularly and heard recount the stories of Dhruva Maharaj and Prahlada Maharaj at least 100 times.



LORD BALARAMA (centre) with SRIMATI REVATI and SRIMATI VARUNI
The left altar at Sri Tota Gopinatha Temple features Lord Balarama with Revati and Varuni on His left and right. On right altar are Deities of Sri Sri Gaura-Gadadhara and Sri Sri Radha Madana-mohana installed by Mamu Thakura. He is the nephew of Sri Nilambara Cakravati, Lord Gauranga's grandfather.

3. SRI SIDDHA-BAKULA

Bhajana Kutir of Namacarya Srila Haridasa Thakura

Siddha Bakula is located near Gambhira Temple on Bali Sahi road. Sri Caitanya Mahaprabhu personally arranged for Srila Haridasa Thakura to reside at this place. This is the place where he performed his daily *bhajana* of chanting **192 rounds** (3,00,000 names) of Hare Krishna *maha-mantra*: ***Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||***

Since Haridasa could not enter the Jagannatha Temple, being of a Muslim family, Sri Caitanya requested Haridasa, "Remain here and chant the Hare Krishna *maha-mantra*. I shall personally come here to meet you daily. Remain here peacefully, and look at the *cakra* on top of Lord Jagannatha's temple and offer obeisances. As far as your Prasadam, I shall arrange to have that sent here." In order to provide shade for Thakur Haridasa, Sri Caitanya planted a used tooth stick of Lord Jagannatha. All of a sudden it grew up and appeared as a great shade tree. When Srila Rupa Goswami visited Jagannatha Puri, Mahaprabhu allocated him a residence here with Thakura Haridasa. Rupa Goswami recited *Lalitha Madhava* and *Vidagdha Madhava* under this tree before Sri

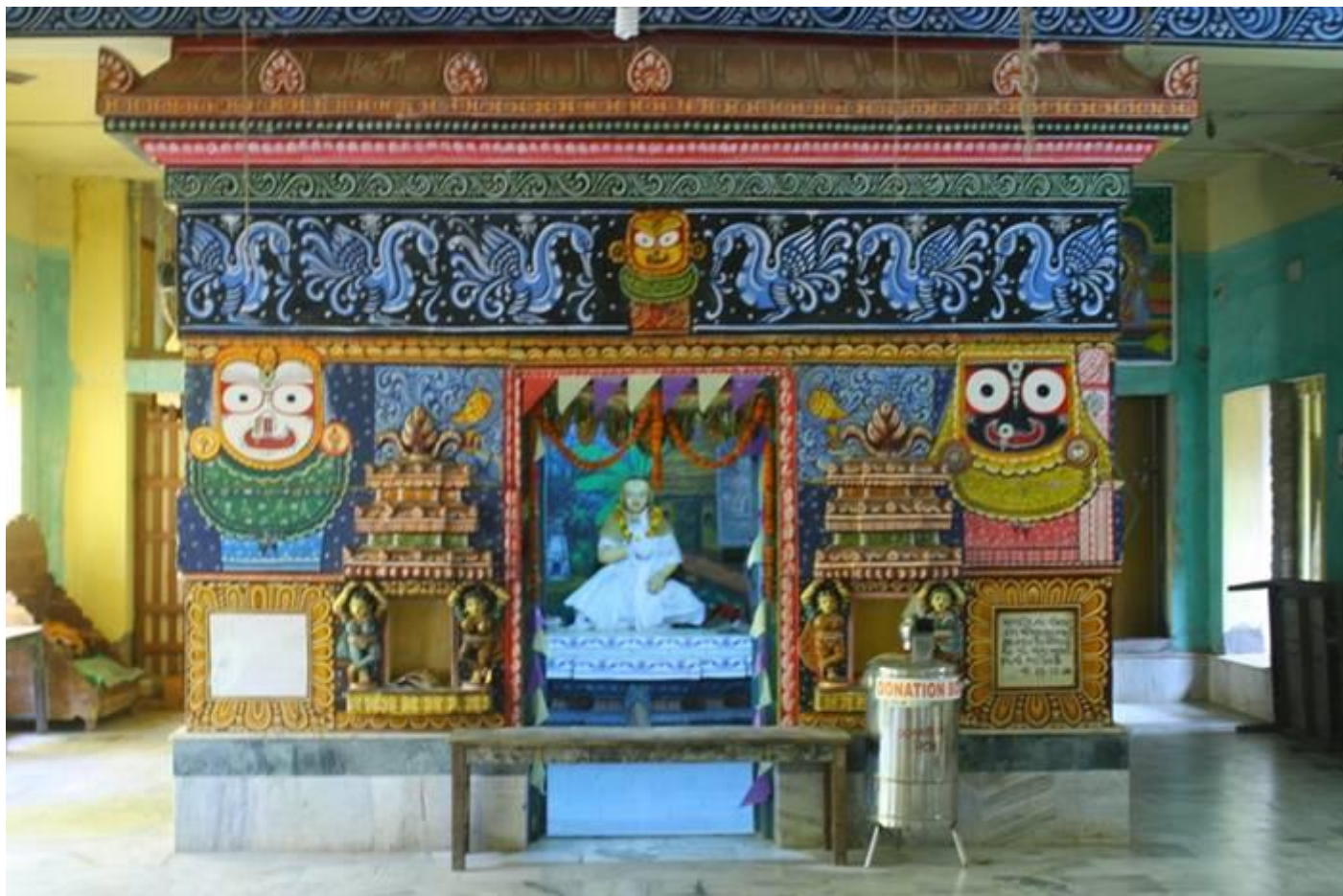
Gauranga and his followers. During his stay Sanatana Gosvami also lived here. Haridasa Thakur left his body here.

There is a small temple featuring a *murti* of *namacarya* Srila Haridasa Thakura in a sitting pose chanting japa. The site has extraordinary *bakula* tree winding and climbing around the courtyard. Tree looks like it exploded or it appears like petrified wood; completely dead. Yet it is wonderfully flourishing with lush green leaves and fragrant flowers. In another temple altar is Sadbhujā Gauranga (six-armed Gauranga) in the middle and Sri Nityananda Prabhu and Advaita Acarya. There is also a Deity of Lord Nrsimhadeva.



Sri Siddha-Bakula -

This is where Srila Haridasa Thakura performed his daily bhajana of chanting 192 rounds (3,00,000 names) of Hare Krishna maha-mantra: Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||



Holy site of Siddha-Bakula is extraordinary in its potency; not only did the tree sprout from the maha-prasadam toothbrush of Sri Jagannatha Deva, planted by the lotus hand of Sri Caitanya Mahaprabhu, but it was the residence of Namacarya Srila Haridasa Thakura. Here, Lord Caitanya discussed with Srila Haridasa Thakura the yuga-dharma, thus establishing the true importance of the location, Siddha-Bakula.

4. GUNDICA TEMPLE

Every year the Rathayatra culminates at this temple which is surrounded by lush gardens and tall cooling coconut trees. Fragrant flowers and shady trees create a Vrindavana atmosphere which Lord Jagannatha enjoys for 7 days before returning to Sri Mandira. This temple is located at the opposite end of main road about 3 km northeast of the Jagannatha Temple. The temple at Gundica is called *Sundaracala* and Jagannatha Temple is called *Nilacala*. During Rathayatra festival, Lord Jagannatha, Baladeva and Subhadra along Sudarshan, leave Jagannatha Mandira for nine days: one day for travelling to Gundica, Seven days spent there, and one day to return home. This Journey is known as to *Gundica Yatra, Nava Dina Yatra* ("nine days Journey"), or *Ghosa Yatra*. It is most auspicious to have *darshana* of Lord Jagannatha at this time.

Gundica Mandira is called the "birthplace" of Jagannatha Svami because here on a special platform called the *mahavedi*, a celestial carpenter carved the *daru* that manifested the Deities of Jagannatha, Baladeva and Subhadra during the reign of King Indradyumna. It is said that the wife of Indradyumna, the king who originally established the temple of Jagannatha, was known as Gundica. The cleansing of the Gundica Temple - *Gundica-marjana* - takes place the day before the Rathayatra festival as mentioned in *Caitanya-Caritamrita*. *Darshan* of Jagannatha during His stay at Gundica temple is known as *Adapa darshana*. It is said in scripture that *darshan* of the Lord Jagannatha at Gundica temple is equal to ten *darshan* at *Nilachala Temple* (main temple). This place is compared to Vrindavana.



Gundica Temple

Every year the Rathayatra culminates at this temple which is surrounded by lush gardens and tall cooling coconut trees. Fragrant flowers and shady trees create a Vrindavana atmosphere which Lord Jagannatha enjoys for 7 days before returning to Sri Mandira. This temple is located at the opposite end of main road about 3 km northeast of the Jagannatha Temple. The temple at Gundica is called Sundaracala and Jagannatha Temple is called Nilacala.

5. LORD NRSIMHADEVA TEMPLE

This is a very ancient temple, next to Gundica Temple. There are two Deities of Lord Nrsimhadeva, one behind the other. Santa Nrsimhadeva (peaceful) is in the front. Santa Nrsimhadeva has human-like features: a sharp nose, curvy moustache and an outstretched tongue. By seeing Santa Nrsimhadeva one will feel cool and relaxed; all anger, anxiety and frustration will vanish. Once a Muslim marauder named Kalapahad ransacked Puri and broke many Deities. Upon seeing Santa Nrsimhadeva, his anger subsided and he did not touch the Deity. Deity behind is Ugra Nrsimhadeva (ferocious) and may be seen with *pujari's* lamp.

6. JAGANNATHA VALLABHA GARDEN

This a very important place of pilgrimage because several wonderful pastimes enacted here, after the Rathayatra when Their Lordships Sri Sri Jagannatha-Baladeva-Subhadra relaxes in the Gundica Temple, Sri Gauranga Mahaprabhu took rest here for 9 days.



- ❖ *Sri Gauranga Mahaprabhu used to meet Sri Ramananda Raya who was His very dear and confidential associate. A great-devotee and King, King Prataparudra was delivered by Lord Sri Caitanya Mahaprabhu here. Towards the later part of Mahaprabhu's life,*

when He was feeling intense separation from Lord Sri Krishna, He came to this garden on a full moon day during the month of Vaisakha, along with His associates. Srila Krishnadasa Kaviraja Gosvami has explained this pastime very nicely in *Caitanya-Caritamrta Antya 19-76-100*. The wonderful pastime of Mahaprabhu's Bhojan Lila (Mahaprabhu's honouring of Prasada) took place here. A great *pandita* Pradyuma Misra came here to learn to look beyond the material covering and he heard *Bhagavata-Katha* from Ramananda Raya.

This large garden, full of coconut trees and cooling pond, is very dear (*vallabha*) to Lord Jagannatha because it produces varieties of flowers and fruits for His service. Lord Jagannatha's *utsava murti*, festival Deity, come here on different auspicious functions and relish many spectacular festivities performed here. It is believed that this garden existed since the construction of Lord Jagannatha's Temple.

Immediately to the left entrance of the garden is Jagannatha Vallabha Matha, which is said to be established by the Sri Visnuswami Sampradaya. Inside the temple there are three altars. In one, *Sri Radha Gopala murtis* are worshipped. These Deities are extraordinarily beautiful. The *Gopala murti* has four hands: in two hands He holds *sankha* and *cakra*, and in other two His celebrated flute. Second altar has Deities of Sri Caitanya Mahaprabhu in sannyasa dress sitting before Ramananda Raya. Third altar has large Deities of Lord Jagannatha, Baladeva, Subhadra and *Sudarsana Cakra*. This temple is half km walk up the Grand Road towards Jagannatha Mandira. Garden has distinctive dark red boundary wall. Above main entrance gate there is a colourful diorama of Lord Visnu lying on Ananta Sesa.



Lord Caitanya and Sri Ramananda Raya at Jagannatha Vallabha Matha

Here Lord Caitanya used to meet Sri Ramananda Raya who was His very dear and confidential associate. King Prataparudra was delivered by Lord Caitanya here. Towards the later part of Mahaprabhu's life, when He was feeling intense separation from Lord Sri Krishna, He came to this garden on a full moon day during the month of Vaisakha, along with His associates (Caitanya-Caritamrta Antya 19-76-100). This large garden, full of coconut trees and cooling pond, is very dear (vallabha) to Lord Jagannatha because it produces varieties of flowers and fruits for His service. Lord Jagannatha's utsava murti, festival Deity, come here on different auspicious functions and relish many spectacular festivities performed here. Immediately to the left entrance of the garden is Jagannatha Vallabha Matha, which is said to be established by the Sri Visnuswami Sampradaya. Inside the temple there are three altars. In one, Sri Radha Gopala murtis are worshipped. These Deities are extraordinarily beautiful. The Gopala murti has four hands: in two hands He holds sankha and cakra, and in other two His celebrated flute. Second altar has Deities of Sri Caitanya Mahaprabhu in sannyasa dress sitting before Ramananda Raya. Third has large Deities of Lord Jagannatha, Baladeva, Subdhara and Sudarsana Cakra.

7. BIRTHPLACE OF SRILA BHAKTISIDDHANTA SARASVATI THAKURA

Birthplace of Srila Bhaktisiddhanta Sarasvati Thakura is located near to Jagannatha Vallabha Garden. Proceed towards the Jagannatha Mandira. Until on the right side the big pink Sri Caitanya Gaudiya Math temple with a sign above the entrance gate saying, "Birth Place of Prabhupada 108 Srila Bhaktisiddhanta Sarasvati Goswami Thakura". Present day temple is located on the former site of Srila Bhaktivinoda Thakura's house, where he lived while acting as the Puri District Magistrate and Jagannatha Temple Administrator.

Main Deities: A gorgeous black Krishna and most attractive, charming golden Srimati Radharani named *Sri Sri Radha-Nayana Mani Jiu* grace the centre altar. The words *nayana mani* mean, "Krishna-the jewel of Radha's lotus eyes". Sri Sri Jagannatha, Baladeva and Subhadra are also here. A *murti* of Srila Bhaktisiddhanta Sarasvati Thakura is being worshiped in the far right altar. This is the exact spot where he appeared. It is said that while digging the earth during the temple construction, a sweet sandalwood smell emanated from the ground where Sarasvati Thakura took birth. While doing the Mandira *parikrama*, one will see the four *sampradaya acaryas*: Visnuswami, Madhvacarya, Nimbarka and Ramanuja, and beautiful diorama of various pastimes of Lord Gauranga Mahaprabhu.



Birthplace of Srila Bhaktisiddhanta Sarasvati Thakura

Srila Bhaktisiddhanta Sarasvati Thakura took birth in Jagannatha Puri Dhamam on 6 Feb 1874. His father, Srila Bhaktivinoda Thakura had a house in Puri on Grand Road, close to Jagannatha Mandir. Srila Bhaktisiddhanta Sarasvati Thakura was a foremost scholar and Lord Krishna's devotee of his day. He is the child that Srila Bhaktivinoda Thakura prayed to Lord Jagannatha for, wanting an able assistant to preach Krishna Consciousness.

8. NARANDERA SAROVARA

This large tank is located north-east of Jagannatha's temple. This pond is also known as *Sri Chandan Pukur*, because Lord Jagannatha comes here every evening for 21 consecutive days during Chandan-yatra, from *Aksaya-tritiya* (in month of Vaisakha or April/May) up to *Suklastami-tithi* in the month of Jyestha (May/June) to enjoy His *Nauka-Lila* (boating pastime).

Jagannatha Swami's Chandan Yatra and Nauka-Lila: Before coming here, Lord Jagannatha's festive Deity (*utsava murti*) of Madan Mohana along with His consorts Sridevi and Bhudevi bathe in sandalwood water and are decorated with fragrant flowers. All the Deities travel here on 7 different palanquins. *Madan-Mohana*, *Sri* and *Bhu-devis* arrive in one palanquin; *Sri Rama Govinda* on a second palanquin; and 5 more palanquins transport the *Panca Mahadevas* (five *Siva linga* Deities): *Lokanatha*, *Janesvara*, *Kapal-mocana*, *Markandesvara* and *Nilakanthesvara*. Entire length of the procession route from Jagannatha Mandira to Narendra Sarovara is lined with white canopies strewn with forest leaves, flower and fruits. In Narendra-sarovara two nicely decorated boats are used for Chandana-yatra: one boat *Sri Madan-Mohana* and other

boat for *Sri Rama Govinda* and *Panca-Sivas*. While the Lords ride in Their boats around the pond, throngs of devotees line the banks chanting *Harinam-Sankirtan* and relishing most spectacular pastimes of the Lord. After a certain point all the Deities are brought to the temple in the middle of the pond and receive worship from the *pujaris*. After the festivities the Deities go back to their respective temples in their palanquins.



Narandera Sarovara or Sri Chandan Pukur - Chandan Yatra Mahotsava
Lord Jagannatha comes here every evening for 21 consecutive days during Chandan-yatra, from Aksaya-trtiya (in month of Vaisakha or April/May) up to Suklastami-tithi in the month of Jyestha (May/June) to enjoy His Nauka-Lila (boating pastime).

9. SRILA HARIDASA THAKURA'S SAMADHI

Srila Haridasa Thakura's *Samadhi* is situated in Sri Jagannatha Puri Dhama on the oceanfront in the area of Svarga dvara. At the time of Sri Caitanya Mahaprabhu this place was just a sandy beach and part of it was used as a crematorium. Here Sri Caitanya Mahaprabhu put the body of Srila Haridasa Thakura into *samadhi* with His own hands. The actual *samadhi* is seen in the courtyard as a small tomb.

Towards the west of the *samadhi* there are three altars where deities of Lord Gauranga, Lord Nityananda, and Sri Advaita Acarya are worshipped. After the disappearance of Srila Haridasa Thakura, Lord Caitanya would come here every day after taking bath in the ocean, offer *prasada* to Haridasa's *samadhi* and do *nilma-bhajana* for some time. Thus all the deities are in a sitting posture and doing *nilma-bhajana*.

Srila Haridasa Thakura was residing in his bhajana-kutira behind Gambhira, at the place at presently known as *Siddha-Bakula*. In the assembly of devotees, by Lord Caitanya's

grace, Haridasa Thakur's life air left his body at this place. As he lay there lifeless, Sri Caitanya Mahaprabhu's spiritual rapture and ecstasy went seemingly beyond control. The entire Kirtan became tumultuous. The *mrdanga*, kartals, the enthusiasm and the love in the devotees voices cried out Krishna's Holy Names. Mahaprabhu maddened by His love, lifted up Haridasa and embracing him to His heart began to dance! Lord Caitanya carried Srila Haridasa Thakura's transcendental body in His hands to the oceanfront in a *harinama* procession. There his body was placed in the *samadhi*.



Srila Haridasa Thakura's Samadhi

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10. ISKCON BHAKTI-KUTI

Bhakti-Kuti is the name that Srila Bhaktivinoda Thakura gave to his *bhajana kutir*, which was located beside the sea just opposite Haridasa Thakura's Samadhi. This the place where illustrious Srila Bhaktivinoda Thakura spent his last 4 years on earth (1910-14) before entering Samadhi. In 1908, Thakura left household life and entered renounced order by accepting *babaji-vesa* from Srila Gaura-kisora Dasa Babaji Maharaj.

In 1910, Thakura stayed inside the *Bhakti-kuti* performing solitary *bhajana*. He absorbed himself in uninterrupted meditation upon *asta-kaliya lila* and rendering mental service to the Divine Couple Sri Sri Radha-Madhava. Millions of years ago, the *Sapta-rsis* performed *Hari-bhajana* in this area. When the Government declared that any Vaishnava Society can undertake it's responsibility, ISKCON took its responsibility and built a temple for the presiding deities Sri Sri Radha Giridhari and Sri Caitanya Mahaprabhu. On the outside wall is a marble plaque with the following verse written in Bengali by Bhaktivinoda Thakur himself:

*gaura-prabhoh prema-vilasa-bhumau niskincano bhakti-vinoda-nama
ko'pi sthito bhakti-kutira-kosthe smrtvanizam nama-gunam murareh*

"In this land, Lord Gaura enjoyed His prema-filled pastimes. One desireless sadhu named Bhaktivinoda stays in a small room in his Bhakti-kuti, constantly remembering the name and qualities of His Lord Murari throughout the night."



His Divine Grace Sachidananda Bhaktivinoda Thakura at ISKCON Bhakti-Kuti
In 1910, Thakura stayed inside the Bhakti-kuti performing solitary bhajana. He absorbed himself in uninterrupted meditation upon asta-kaliya lila and rendering mental service to the Divine Couple Sri Sri Radha-Madhava. Millions of years ago, the Sapta-rsis performed Hari-bhajana in this area. When the Government declared that any Vaishnava Society can undertake it's responsibility, ISKCON took its responsibility and built a temple for the presiding deities Sri Sri Radha Giridhari and Sri Caitanya Mahaprabhu.

11. CATAKA PARVATA SAND DUNES

All the hilly sand dunes in this area are known as *Cataka Parvata* where Sri Caitanya Mahaprabhu enjoyed ecstatic pastimes. One day while Mahaprabhu was going to bathe

in the ocean He mistook the sand dune named Cataka-parvata to be Govardhana Hill and ran toward it while uttering verse from *Srimad-Bhagavatam* 10.21.18: “Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities - water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krishna and Balarama, Govardhana Hill appears very jubilant.”

Sri Caitanyadeva’s personal servant Govinda followed but he failed to catch the Lord. Svarupa Damodara Goswami, Jagadananda Pandita, Gadadhara Pandita, Ramai, Nandai and Sankara Pandita roared tumultuously as they ran after Mahaprabhu. Bhagavan Acarya, who was lame, trudged along very slowly. Although Gauranga was running at the speed of wind, He suddenly became stunned in ecstasy (*stamba-bhava*) losing all power to move. Within seconds, Sri Caitanyadeva manifested all *asta-sattvika vikara*, eight transformations of divine ecstasy- stupor (*stamba*), perspiration (*sveda*), horripilation (*romancha*), choking of the voice (*svara-bhanga*), trembling (*vepathu*), changes in color (*vaivarnya*), profuse weeping (*asru*), and loss of external consciousness (*pralaya*). Gaura’s transcendental body flushed with thrill bumps and His bodily hairs, standing on end (*romancha*), appeared like kadamba flowers. Blood and perspiration (*sveda*) flowed incessantly from every pore of Gauranga’s body. He could not speak a word but simply produced a gargling sound within His throat (*svara-bhanga*). Unlimited tears poured from Mahaprabhu’s eyes like Ganga and Yamuna flowing into the sea. Mahaprabhu’s golden form turned white like a conch shell, and He trembled like the waves in sea and then collapsed on the ground. Upon seeing the divine rapture visible in Mahaprabhu’s body, Svarupa Damodara Goswami and all the devotees became struck with wonder and cried. Devotees performed loud kirtana and washed Gauranga’s divine body with cold water. After listening for a long time, Mahaprabhu suddenly stood up and chanted, “**Haribol!**”. Upon returning to half external consciousness, Mahaprabhu spoke: “Who has brought Me here from Govardhana Hill? I was seeing Sri Krishna’s pastimes, but now I cannot see them. Today I went from here to Govardhana Hill to find out if Krishna was tending His cows there. I saw Sri Krishna climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows. Hearing the vibration of Krishna’s flute, Venunanda, Radha Thakurani and all Her gopi friends came there to meet *Syama*. They aware all very nicely dressed. When Krishna and Srimati Radhika entered a cave together, the other *gopis* asked Me to pick some flowers. Just the, all of you made a tumultuous sound and carried Me from there to this place. Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Krishna’s pastimes, but I could not see them”. Saying this, Mahaprabhu wept and then so did the Vaishnavas upon seeing Gauranga’s condition. [*Caitanya Caritamrta Antya Lila 14.84-119*]



Cataka Parvata Sand Dunes

12. BHAJAN KUTIR OF SRILA BHAKTISIDDHANTA SARASVATI THAKURA

Kutir is on top of the hill behind Purusottma Gaudiya Math, which stands on the hilly sand dune known as Cataka Parvata on the road leading to Tota Gopinatha temple. Main temple houses Deities of Sri Sri Gaura-Gadadhara and Radha-Vinoda Madhava Jiu. Inside the *bhajana kutira* are Srila Bhaktisiddhanta Sarasvati Thakura's bed and personal effects. There is also a *murti* of Srila Vedavyasa and Madhvacarya. Srila A.C. Bhaktivedanta Swami Prabhupada once stayed here for a few days.



Sri Sri Gaura-Gadadhara and Sri Sri Radha-Vinoda Madhava Jiu

13. "MAHA-TIRTHA" or "MAHODADHI" - A GREAT OCEAN

Like holy Ganga and Yamuna rivers, the ocean at Puri is a purifying sacred place of pilgrimage. Ocean here is not just a pilgrimage place; it is a *maha-tirtha*, a great pilgrimage site. During *Nama-acarya* Srila Haridasa Thakura's *samadhi* ceremony, Lord Sri Caitanya Mahaprabhu bathed his transcendental body in the sea and declared, "From today onwards, this sea has become a great pilgrimage site, *samudra ei maha-tirtha*." Every day, Sri Caitanya Mahaprabhu would bathe in the ocean and take *darsana* of the *nila-cakra* of Lord Jagannatha's temple, offering obeisances to it. He also instructed His devotees to follow His example and perform these practices.



"MAHODADHI" - A Great Ocean

During Nama-acarya Srila Haridasa Thakura's samadhi ceremony, Lord Sri Caitanya Mahaprabhu bathed his transcendental body in the sea and declared, "From today onwards, this sea has become a great pilgrimage site, samudra ei maha-tirtha." Every day, Sri Caitanya Mahaprabhu would bathe in the ocean and take darsana of the nila-cakra of Lord Jagannatha's temple, offering obeisances to it. He also instructed His devotees to follow His example and perform these practices.

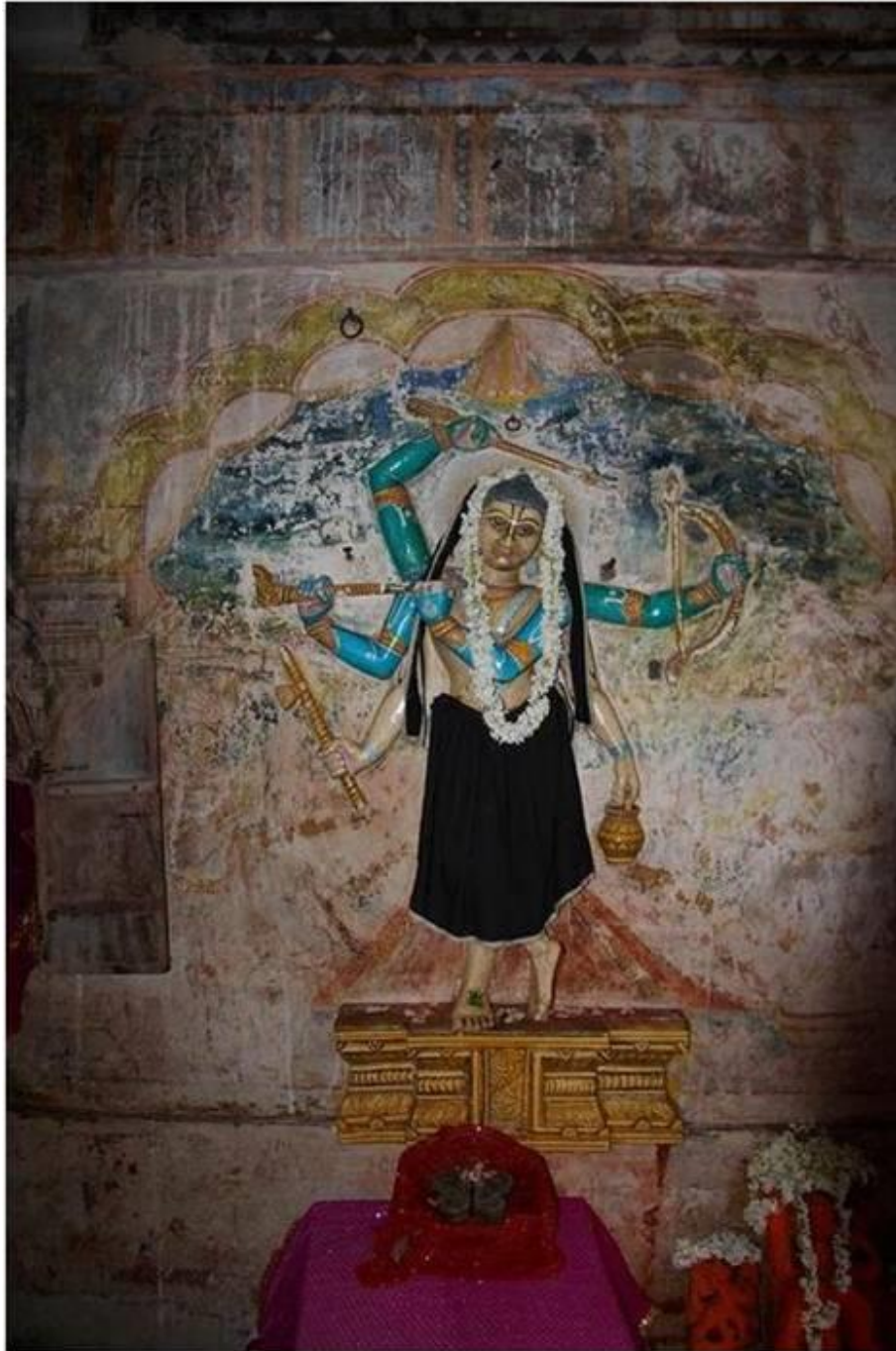
14. SATASANA BHAJANA STHALI (SAT ASANA MATHAS)

On the road next to ISKCON Bhakti-kuti and Srila Haridasa Thakura's *samadhi* one will find Sat Asana Mathas, which are actually only 4 temples honouring 7 sitting places (*sat asana*) established by the Sapta-rsis, who once did bhajana here. Sapta-rsis are 7 potent Brahmin sages amongst demigods who assist in universal affairs: Kasyapa, Atri, Vasistha, Visvamisra, Gautama, Jamadagni and Bharadvaja.

One day during his *samudra-snana* (sea bath), King Indradyumna saw 7 exalted sages doing bhajana in a lonely place on the beach. When asked about their identity, they remained silent, absorbed in meditation. That night, Lord Jagannatha told King Indradyumna in a dream, "They are the universally famous Sapta-rsis. You must give them some land and daily send My *maha-prasadam*." Although the king offered land, the *rsis* refused saying, "We are detached sadhus only interested in *bhajana*. But if you desire, you may send Lord Jagannatha *maha-prasadam* every day." In time, 7 *mathas* (temples) were established to honour the 7 sitting places of these exalted saints. Today however, only four temples remain.

15. SARVABHAUMA BHATTACARYA'S HOUSE (GANGA MATA MATH)

When Lord Caitanya first came to Puri, He fainted in front of Deity of Lord Jagannatha and Sarvabhauma took Him to his home. Sarvabhauma Bhattacharya spoke to Lord Caitanya in his house about the impersonal doctrine for several days and finally Lord Caitanya defeated all his impersonal conclusions and bestowed His causeless mercy upon him by showing His *Sadbhuja rupa*, or six-armed form, a combined form of Lord Krishna, Lord Rama and Lord Caitanya. The house is located opposite to the Sveta Ganga tank. There is Radha Krishna Deities called *Sri Sri Radha-Rasikaraja* in this house worshipped by Sarvabhauma Bhattacharya. There is a hidden tunnel in the house that is said to lead in two directions, one to the sea and another to the Jagannatha Temple. It is said that this tunnel was used by Sri Caitanya.



SAD-BHUJA GAURANGA (Six-armed Gauranga) -

A combined form of Lord Krishna, Lord Rama and Lord Caitanya. Lord Caitanya bestowed His causeless mercy upon Sarvabhauma Bhattacharya by showing His *Sadbhuja rupa*.

16. SWETA GANGA

This large sacred bathing tank is located just opposite Ganga Mata Math. Puri residents say that Ganga-devi personally resides here in the form of Sweta Ganga so that she can regularly take *darsana* and serve Jagannatha Swami. Being non-different from the Ganga, Sweta Ganga never becomes dry. Even if all the water is pumped out for some reason, it automatically refills. Remarkably, its water level rises or falls at the same rate as the Ganga river. Sweta Ganga is one of the Panca Mukti Tirthas of Sri Ksetra Dhama. After cremating the deceased, Puri residents bath here and perform the *sraddha* ceremony.



SWETA GANGA -

Non-different from Ganges river. Sweta Ganga never becomes dry. Even if all the water is pumped out for some reason, it automatically refills.

17. INDRADHYUMNA SAROVARA

This water tank is half km from Gundica temple. Mahaprabhu took water from here to cleanse Gundica temple. There are 3 main temples here: Indradyumna Maharaja's temple on left side near tank, a large Saksi Gopala temple on right side and Nilakantesvara Mahadeva Siva temple mid-way down the stairs leading to the *sarovara*.

Mother Cow creates a huge lake: Millions of years ago during Satya-yuga, King Indradyumna performed *asvamedha-yajna* (horse sacrifice) here. At that time he honoured the assembled *Brahmins* by donating 1000's of cows. While all those heavy cows were standing here, their hooves made a deep depression in the earth; creating a large lake. Lake became filled with water and cow urine. Since then it became a *tirtha*, a

purifying place of pilgrimage. *Skanda Purana* says that this is the best of all *tirthas*. Chandana Yatra and Sitala-sthali festival are pompously celebrated here.

18. MARKANDEYA SAROVARA

This large tank is located south-west of Jagannatha Mandira in Markandeshwar-sahi area. Great Vaishnava sage Markandeya Rsi resides here worshipping Siva Deity named Markandesvara Mahadeva. Sri Madana-mohana, Lord Jagannatha's *utsava-murti*, enacts His Kaliya-mardana-lila (crushing Kaliya serpent) in this holy tank. If one bathes in Markandeya Sarovara and then takes darshan of Markandesvara Mahadeva, he obtains the pious result of performing *rajasuya* and *asvamedha-yajnas*.

19. VISAKHA MATH

This extremely small holy spot is only 5 mins from Markandeya Sarovara. Madhava Chandra Dasa worships the Deities in a make ship Deity room next to the original temple which is now severely rundown. It is said that Sri Narahari Sarakara Thakura, an eternal associate of Sri Caitanya Mahaprabhu, installed and worshiped 5 feet tall, blissfully dancing *neem* wood Deities of Gaura-Gadadhara here. Jagannatha, Baladeva, Subhadra and many *salagrama-silas* share the altar.



Sri Sri Gaura-Gadadhara worshipped by Srila Narahari Thakura

20. BALI MATH

This is in Markandeshwar-sahi area behind Bada Oriya Math, 5 mins from Markandeya Sarovara. It is said that Srila Abhirama Thakura (Abhirama Gopala) who is Sridhama in Krishna-lila, established this classic temple, which now desperately needs renovation. Deities are *Sri Sri Radha-Krishna*, *Sri Sri Radha Madana-Mohana vijaya-vigraha*, *Patita-pavana Jagannatha Deva*, many *salagrama-silas* and a murti named *Abhirama Gopala*.



Deities worshipped by Abhirama Thakura

21. MAUSI MAA MANDIR

In Orissa "*Mausi Ma*" means aunty. Temple is situated almost the mid-way of the Grand road, a small temple of the Goddess *Ardhasini* otherwise called as *Mausima* of Lord *Jagannatha*. She is *maha-saktis* who also help protect *Puri Dhama*. According to local stories, once *Lakshmi Devi* left *Sri Mandira*, and thus *Jagannatha* and *Baladeva* becomes poor. They had nothing to eat for a long period of time and so they had to go out begging. When *Jagannatha* and *Baladeva* were out during that time, *Subhadra Devi* was forced to stay here at *Mausi Ma*, or aunty's house. During return of Rathayatra all chariots stop here at *Mausi Ma Mandira* and the Deities are offered *Poda Pitha*, a kind of cake.

22. AHULYA MATH

This important place is the Puri home of Lord Nityananda and Sri Advaita Acarya. It is difficult to locate this place because this is in a private home and very unfortunately the owners have removed sign-boards for this very important place. It on the other side of Grand Road, 5 mins walk from Gaudiya Math temple. Coming from Gaudiya Math, go down Heragohiri-sahi road toward Daitaparha-sahi area. Go past Jaduani library and Temple passing police station. On the chowk (intersection), just opposite to chemist shop, a private home with green color small entrance door is the spot. Present day, unfortunately, this very important spot is in a very deprecated and neglected state.



AHULYA MATH -

This important place is the Puri home of Lord Nityananda and Sri Advaita Acarya. Sri Gauranga Mahaprabhu stands in the centre flanked by Sri Advaita Acarya and Srimati Sita Thakurani (the eternal wife of Sri Advaita Acarya) on His left, and Sri Nityananda Prabhu on His right. Small Deities of Jagannatha, Radha-Krishna and salagrama are also on the altar.

23. CAKRA TIRTHA (CAKRA NARAYANA TEMPLE)

It is located on Cakra Tirtha road at the beach on the east side of Puri, 3 km from Jagannatha Mandira. Temple is a small white building with a red stripe, off Cakra Tirtha road, behind Z hotel down the beach near the ocean. There are three Deities: *Nrsimhadeva, Cakra Narayana and Adi Narayana*. A brown stone shaped like *cakra* is worshiped here as Cakra Narayana. Nearby is a small temple of Jagannatha's father-in-law, Varuna-deva, the father of Laxmi-devi. Inside here are Deities of Jagannatha, Baladeva, Subhadra and Garuda holding Visnu.



Chakra Tirtha

24. BEDI HANUMAN TEMPLE

This small temple with red-granite roof is on Cakra Tirtha road, across the street from Z hotel, 2 mins from Cakra Tirtha temple. This temple is dedicated to a tall black stone Deity of Hanuman, now covered in red *sindhur*, who serves Lord Jagannatha by protecting the holy dhama. Word *bedi* means chain.

Puffed Rice Can't Match Laddoos: Puri residents of yore complained to Lord Jagannatha that cyclone whipped sea often washed away the town. Lord Jagannatha posted Hanuman here to protect Puri and prevent future inundations. The faithful were daily offering some puffed rice and *jaggery* to Hanuman but he longed for *laddoos*. One day Hanuman leaped to Ayodhya to see his beloved Lord Rama and received some delicious *laddoo maha-prasadam*. Angry seas took advantage of Hanuman's absence and once again flooded the town of Puri. When Hanuman returned, Lord Jagannatha promised to daily give him laddoos. But just to make sure that this mischievous monkey would not leap away again, Lord Jagannatha bound Hanuman's leg with a heavy steel ball and chain. Henceforth, Hanumanji was called Bedi Hanuman.

25. ATHARNALA SETU (BRIDGE)

This is 6 km from Jagannatha Mandira at the entrance of Jagannatha Puri Dhama on the main road to Bhubaneswar. There is a small pink domed temple with green doors beside Atharanala road, marking the place where Mahaprabhu rested before crossing Atharanala Bridge. Inside there is a marble plaque enshrining the lotus footprints of Gauranga Mahaprabhu (*mahaprabhu pada-pitha*).



Atharnala Setu (Bridge)

26. "SRI MANDIRA" - LORD JAGANNATHA TEMPLE

Eternal abode of Their Lordships Sri Sri Jagannatha, Baladeva and Subhadra

Jagannathah swami nayana-patha-gami bhavatu me

"O Lord of the universe, kindly be visible unto me."

Jagannatha means "Lord of the Universe". Jagannatha Swami is a unique Deity form of Lord Sri Krishna, who has especially appeared in Kali-yuga to deliver the most fallen souls. Merciful Lord Jagannatha accepts worship from one and all. *Padma Purana* states:

Samudrasyottare tire, aste sri-purusottame

Purnananda-mayam brahma, daru-vyaja-sarira-bhrt

"At Sri Purusottama [Jagannatha Puri], on the northern shore of the ocean, resides the Supreme Absolute Truth. Full of ecstatic bliss, He has assumed a transcendental body that appears wooden."

Jagannatha Svami is called **daru-brahman** because He is the Absolute Truth in wood (*daru*), and because He destroys (*daranat*) the miseries of material existence. Daru Brahman means the Deity form of God, the Supreme Brahman, Parabrahman. It means the Supreme Personality of Godhead Sri Krishna who cuts away all sufferings and miserable material attachments, and then rewards one an eternal life of endless bliss in the spiritual world; He is Lord Jagannatha or Daru Brahman.

Being absolute, Lord Jagannatha is identical in person, form, picture, kirtana and all other circumstances. If one thinks that the form of Lord Jagannatha is an idol made of wood, he immediately brings ill fortune into his life. Lord Jagannatha is *sac-cid-ananda-vigraha*, just as the body of Krishna is *sac-cid-ananda-vigraha*. A pure devotee who knows the science of Krishna Consciousness makes no distinction between Lord

Jagannatha and His body. Lord Jagannatha is identical with Sri Krishna (*Krsnera 'atma-svarupa*). But in Jagannatha Puri, He appears as *daru-brahma*, a non-moving entity (*sthavara-svarupa*). Thus Lord Jagannatha and Sri Caitanya Mahaprabhu, although appearing as two, are one because They are both Krishna, who is one alone. The supreme desire to deliver the entire world meets in both Mahaprabhu and Jagannatha, and for that reason also They are one and the same. To deliver all the materially contaminated people of the world, that same Krishna has descended in the moving form (*jangama rupa*) of Gaura. (*Caitanya Caritamrta Antya Lila 5.148-151*)

Beauty of Jagannatha Svami: Lord Jagannatha has extraordinary form. Pilgrims in Puri often ask, "Why does the Deity of Jagannatha Deva have such an unusual form?" Answer is simple: God wants to appear like this, in this most unusual form, to establish religion in this most unusual age of Kali. *Vamadeva Samhita* and *Skanda Purana* state that Lord Sri Krishna appears in this covered wooden form out of His independent will and due to prayer of Brahma Ji. Sri Caitanya Mahaprabhu was very thirsty to see the Deity of Lord Jagannatha. Gauranga's eyes became like two bumblebees drinking the honey from the lotus-like eyes of Lord Jagannatha who is Krishna Himself. *The eyes of Lord Jagannatha conquer the beauty of blossoming lotus flowers and His neck defeats the luster of a mirror made of blue sapphires. The chin of Jagannatha Svami, tinged with a buff color conquers the beauty of bandhuli flower. This increases the beauty of Jagannatha's mild smiling, which is like lustrous waves of nectar. Luster of Jagannatha Deva's beautiful face increases at every moment, and the eyes of 100's and 1000's of devotees drink its honey like bumblebees. Feeling such great pleasure upon seeing the face of Lord Jagannatha, Sri Caitanya Mahaprabhu forgot everything. (Caitanya Caritamrta Madhya Lila 12.210-19)*

Temple Architecture: Main temple of Jagannatha Svami soars 214 feet high. Temple complex comprises an area of 10.7 acres and is enclosed by 2 rectangular walls. Outer enclosure is called Meghananda Prachira (665 x 640 feet). Walls are 6 meters high. Inner wall is called Kurmabedha (420 x 315 ft). This ancient temple combines two styles: South Indian (Dravidian) and North Indian (Nagara). King Anangabhimha Deva completed the temple in 1200 AD. Within the boundary walls of the Jagannatha temple there are 30 different temples. Outer wall has opening in four directions. East and main gate, Lion Gate (Simha-dvara) has two crouching stone lions. South gate, Horse Gate (Aswa-dvara) has a pair of galloping horses carrying Jagannatha and Baladeva on backs with all Their martial glory. West gate, Tiger Gate (Vyaghra-dvara) has two stone tigers, and north gate, Elephant Gate (Hasti-dvara) has a huge stone elephant.

Cakra and Flags: The cakra (Sudarsana disc) above Lord Jagannatha's temple is called "Nila-Cakra" (blue wheel). Nila-cakra is made of an alloy of 8 different metals. It is 11 feet 8 inch high and has circumference of 36 feet. On every Ekadasi a lamp is lit near the wheel. Daily around 6:30pm, the Garuda Sevaka (a pujari flag bearer) fearlessly climbs up 214 feet to the Nila-cakra and fastens a number of flags to the mast fixed to Nila-cakra. Flags, which are bright red, white or bright yellow in color, are embroidered with a crescent moon and a sun in the middle, signifying that Lord Jagannatha is our ever-watchful, loving guardian both in the day and night. It also means that Lord Jagannatha rules the universe wherever the sun and moon shine. Nila-cakra sevait, begin this hereditary service from age of 8, get the ability to perform this very difficult service by the mercy of Garuda, whose name they chant while scaling the *shikara*.

In front of main gate is a pillar 11m high called Aruna Stambha. On top of this single-stone pillar is Aruna, the charioteer of the sun god. In passage room of main gate is a Deity of Lord Jagannatha called **Patita Pavana** (saviour of the most fallen). It is visible from the road. One can stand behind Aruna Stambha and respectively gaze at the Nila-Cakra, flags billowing atop Jagannatha's temple and Patita Pavana Jagannatha in front,

and then offer humble obeisances. Seeing Nila-Cakra, flags and Patita Pavana Jagannatha is equal to direct darshana of Lord Jagannatha in the temple. (*Caitanya Caritamrta Madhya Lila 11.195 purport*)

Transcendental ambience within sacred space of the Supreme Lord Jagannatha: While approaching innermost sanctuary (Garbha Grha) of the Jagannatha Temple through the various halls and past many pillars and carved panels, a devotee is subtly influenced by sacredness of the architecture. He finds himself enclosed with the Supreme Lord in a dim, soothing atmosphere. His eyes find rest after fierce light of the day outside. Not only is lighting dim, but the air is filled with scent of flowers, burning oil lamps and incense coming from the sanctuary. Gradually his mood calms and his spiritual feelings are awakened as he approaches the Deities.

Garuda-stambha: Garuda-stambha (pillar) stands along east back wall of the Jagamohana. It supports murti of Lord Narayana's eagle carrier Garuda, who is admiring the Deity of Jagannatha Deva from this vintage point. Devotees regularly hug this pillar and offer prayers while seeing Lord Jagannatha. By doing this they feel blessings of Lord's direct embrace. Gauranga Mahaprabhu used to stand here and offer obeisances and prayers while reeling in ecstatic bliss gazing upon *saksat* Vrajendranandana Jagannatha Svami. Mahaprabhu's divine finger prints are imprinted on the wall behind the Garuda-stambha. Srila Krishna dasa Kaviraj Goswami describes:
"Staying near the Garuda-stambha, Gaura-raya gazed upon the Lord Jagannatha. What can be said about the strength of that love? On the ground beneath the column of the Garuda-stambha was a deep ditch, which filled with the water of Gauranga's tears."
(*Caitanya Caritamrta Madhya Lila 2.54*)

Kitchen and Maha-Prasadam of Lord Jagannatha:

- Temple has largest kitchen in the world and feeds thousands of devotees every day. Kitchen can prepare prasadam for 100,000 people one day, and 250,000 is normal on a festival day.
- Kitchen has astounding 752 wood-burning stoves, each 3'x4' spread over one acre in the south east corner, far left inside the Lion Gate.
- 600 cooks and 1,000 devotees work daily in the kitchen.
- Chillies, onion, garlic, carrots and widely available "new-world" ingredients such as cabbage, potatoes, tomatoes, cauliflowers are not used in any preparation. Wide variety of locally available organic produce such as beans, tubers, squashes, melons, leafy greens, local spices like mace, cumin, fennel, nutmeg, cardamom, cinnamon, coriander, mustard seed and black cumin is used.
- Without electricity or machines, skilled chefs work under oil lamps over open wood fires. Every day they prepare more than a 100 different dishes and offer them to the Deities. Given only 1 day notice the chefs can prepare a full meal for up to 10,000 guests at a sitting.
- Every day, a fire sacrifice is performed in the temple kitchen. Afterwards, the cooks take embers from that sacrificial fire to ignite their individual stoves.
- All bhoga is cooked in earthen pots. Nine clay pots full of bhoga are cooked simultaneously upon one oven with 9 burners. Every pot of bhoga is placed before Lord Jagannatha, Baladeva and Subhadra, unlike most temples in India where only small portions of the entire meal are offered before the Deities.

- *Everyday Lord Jagannatha is offered 56 items (chappana bhoga) for His pleasure: 9 rice preparations, 14 subjis and curries, 9 milk preparations, 11 sweets, 13 cakes, pancakes and patties.*
- *Jagannatha Temple kitchens are exemplary in many ways. Three things are of special significance: Preservation of ancient cooking standards, Training program for temple priests and Highly efficient system for distribution of temple prasadam.*

Ananda Bazaar: Near the northeast corner, after climbing 22 stairs from Lion Gate on right side is where one can get Jagannatha maha-prasadam and experience the bliss (*ananda*) of tasting Lord's unprecedented mercy remnants. There are 36 traditional communities (*chatisha niyaga*) who render a specific hereditary service to the Deities. Temple has as many as 6000 priests.

Deity Dresses (vesa) of Lord Jagannatha: Lord Jagannatha is regularly dressed in silk or cotton outfits enhanced with lots of pretty flowers, *tulasi* garlands and *manjaris*. Only sweet smelling flowers of white, yellow, gold, orange and pink colors are offered to Jagannatha Svami. Jasmines, marigolds and pink and white lotuses are Jagannatha's favourites. Some devotees adore Jagannatha Svami as Sri Krishna, the majestic, opulent Lord of Dvaraka. Others see Him as Vrajendranandana, the simple, carefree cowherd of Vraja. This combination of simplicity and grandeur is prominently visible in the varieties of Lord Jagannatha's outfits.

Nava-kalevara-yatra (or ritual of transformation): Since the Deities are made from wood, each 12 years **Nava-kalevara-yatra** (or ritual of transformation) is held. After elaborate preliminary preparations, the right trees are found, Deities carved, transformation made and old Deities buried in the ground. Though as much as half million people attend the festival, most of the procedures are conducted in secret and no other than few appointed priests and servants can be present. First of all the special trees with the symbolic marks of chakra, conch shell, mace and lotus have to be found. The search party consists of exact numbers of men belonging to specific families and casts. After several stops they will reach village Kakatpur 80 km from Puri. The oldest member of Dayitapati family has to sleep in the temple of Goddess Vimala or Mangala, meaning "Auspicious One". He must have a dream during this stay in which goddess tells him the exact location where the trees can be found. The tree for each of the four Deities will be in a different place (the fourth Deity is Sudarsan). When the search party locates the places, they may find many trees, but the sacred symbols will be found on only one of them. The Siva's temple and pond has to be nearby. Very rare types of trees must be growing beside: The Varuna tree, which can protect you from snakes. It is said that this tree has the power to destroy all anger and pride. People today often carry a piece of Varuna bark with them if they must meet a bothersome person. The Sahada tree, which gives the power to forget oneself. The Vilva tree, which has the power to cure any disease, even heart disease, cancer and leprosy. The cure is obtained by chewing its leaves. All three trees are very rare, whereas the Neem tree is very common. When the trees are found, they must construct a small hut nearby in which they will now reside. A great fire sacrifice is performed there to invite all demigods to give their blessings and cutting of the tree can start. First only the golden axe can touch the tree, then silver and after that iron axe can finish the work. 108 names of the Lord are chanted continuously. Neem wood will not decay for more than thirty years and it is one of the longest-lasting types of wood in India. Since "Neem" is called "daru" Jagannatha Deity is also called "daru-brahman". Only members of the Dayitapati family have the right of carrying the huge log back to Puri and the descendant of the original carver can carve the Deity. Only few precisely designated servants can participate in the

rites of transformation. Old Deities are placed in front of the new ones and three oldest members of Dayitapati family transfer "Daru-brahman" to the new Deities. Not even the head priest can be there during this time. Nava-kalevara-yatra is actually this transformation ceremony during which all present have very intense experiences as they blindfolded transfer "life force" to the new Deities. Old Deities are buried in a place known as Koili Vaikuntha. Koili means "burial ground" and Vaikuntha means "Heaven".

Non-Hindus tread the humble Path: Although many western born convert to Hindu thought and Gaudiya Vaishnavism in particular visit Puri, they cannot enter temple to see Lord Jagannatha because temple law forbids entrance of "non-Hindus". Srila Prabhupada speaks sympathetically, "We should not feel sorry about this, as long as we engage in chanting Hare Krishna maha-mantra. Krishna Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Sri Caitanya Mahaprabhu. Those who were thought unfit to enter Jagannatha temple, Srila Rupa Goswami, Sanatana Goswami, Haridasa Thakura, were daily visited by Caitanya Mahaprabhu, and this indicates that Mahaprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities did not enter the Jagannatha temple." (*Caitanya Caritamrta Madhya Lila 1.63*)

Out of His infinite compassion, Jagannatha shows Himself in three wonderful forms:

- *Patita Pavana Jagannatha, Nila-Cakra and flags:* Everyday Lord Jagannatha sits just inside Lion Gate as Patita Pavana Jagannatha smiling and glancing lovingly toward anyone who peeks in from the street, and also gaze at *Nila-Cakra and flags* atop Jagannatha's Temple. Seeing Nila-Cakra, flags and Patita Pavana Jagannatha is equal to direct darshana of Lord Jagannatha in the temple. (*Caitanya Caritamrta Madhya Lila 11.195 purport*)
- *Jagannatha maha-prasadam:* He appears in His most relishable form as Jagannatha maha-prasadam for everyone to see by tasting. In the form of *maha-prasadam* He reciprocates very intimately with all His worshipers.
- *Snana-yatra, Rathayatra and Uta-Rathayatra:* Their Lordships Sri Sri Jagannatha, Baladeva, Subhadra come out in full public three times a year - *Snana-yatra, Rathayatra and Uta-Rathayatra*. At these times everyone can directly see their benevolent Lord, worship and pray to Him, pull Jagannatha's chariot and relish His beautiful darshana to their heart's content.

In addition, Sri Murari Gupta, an eternal associate of Lord Gauranga as confirmed in *Sri Krishna Caitanya Carita Maha-kavya 3.4.39*: "Whatever benefit is achieved by having direct *darshan* of Lord Jagannatha, the master of Purusottama Ksetra, one can obtain simply by regularly reciting the pastimes of Gaurahari."



"SRI MANDIRA" - Lord Jagannatha Temple

Eternal abode of Their Lordships Sri Sri Jagannatha, Baladeva and Subhadra



PATITA PAVANA LORD JAGANNATHA

In passage room of main gate is a Deity of Lord Jagannatha called *Patita Pavana* (saviour of the most fallen). It is visible from the road. One can stand behind Aruna Stambha and respectively gaze at the *Nila-Cakra*, flags billowing atop Jagannatha's temple and Patita Pavana Jagannatha in front, and then offer humble obeisances. Seeing *Nila-Cakra*, flags and Patita Pavana Jagannatha is equal to direct darshana of Lord Jagannatha in the temple.

(Caitanya Caritamrta Madhya Lila 11.195 purport)



LORD JAGANNATHA RATHAYATRA



Phandi Ceremony of Lord Balabhadra (also known as Bada Thakur), the elder brother of Lord Jagannatha, during the Rathayatra.

Lord Balarama (Balabhadra) coming out of Sri Mandira. Phandi is the ceremony of Deities coming out of the Temple to the Rathayatra Chariot. Lord Balabhadra is bulkiest of the three.

Floral crown is known as 'Tahia' is prepared by Raghava Math and is brought to the Temple early in the morning. Elaborate flowers are beautifully decorated on a bamboo frame. Flowers are lotus flowers, champaka, malati flowers and Tulsi leaves. These decorations have been going on since ages in a very traditional manner. Totally 16 Tahia's are worn. Two large Tahia's when Lord comes out of the Sri Mandira, Two large Tahia's when Lord enters Gundica Mandira. Two small Tahia's when coming out of Gundica Mandira during the return-tourney and Two small Tahia's before entering the Sri Mandira. Lord Balaram is fanned by chamara called 'arota chamara'. The head is covered with red cotton cloth.

There is blank color umbrella in front. For Lord Balabhadra umbrella is black color, for Lord Jagannatha it is white color and for Subdhara Devi it is red and black color.



Phandi Ceremony of Sister Subhadra Devi



Phandi Ceremony of Lord Jagannatha



KHAJA – Lord Jagannatha’s Favourite Sweets!

Places to visit near Jagannatha Puri:

#1) Saksi Gopala Temple: This is 20km west of Jagannatha Puri in a town called Saksi-Gopala. It is easily reachable by taxi, bus or train. Vrajanabha (Sri Krishna’s great-grandson) installed two Gopala Deities in Vraja Mandala: Saksi-Gopala and Madna Gopala (Madana Mohana). The Saksi-Gopala Deity here, being 5000 years old, is exceptionally special one.

#Pastime: Lord Testifies for His Devotee

Once two *brahmins*, a young and old one, left their homes in Vidyanagara, South India, and visited many holy places before coming to Vrindavana. Satisfied with the service of the young *brahmin* and feeling grateful, the old one promised him before the Gopala Deity of Vrindavana to offer his youngest daughter in marriage. Hence, Gopalji acted as a witness. When the two *brahmins* returned to Vidyanagara, the old brahmin, due to family constraints, reneged on his promise; flatly denying that he had ever made such a promise. The younger *brahmin*, upset and dejected, returned to Vrindavana and told everything to the Gopala Deity. Out of love for His devotee (*bhakta-vatsala*), Gopalji, followed the young brahmin to Vidyanagara in South India to act as witness (*saksi*). All the way, that fortunate *brahmin* heard the joyful, tinkling sound of Gopalji’s ankle bells. In Vidyanagara, all the senior *brahmins* listened as Gopalji testified to the promise of the elderly *brahmin*. Thus the marriage was rightfully performed.

More details: *Sri Caitanya Caritamrta Madhya Lila Chapter 5;*

<http://vedabase.net/cc/madhya/5/en> and <http://www.dandavats.com/?p=20624>

#2) Danda-Bhanga: This sacred place is where Lord Nityananda Prabhu broke Gauranga’s *sannyasa danda* in three pieces. When Sriman Mahaprabhu went alone to visit the temple of Lord Siva known as Kapatesvara Mahadev, Lord Nityananda, taking advantage of the absence of Mahaprabhu, broke His *danda* (staff) into three pieces and threw it into the sacred waters of river Kancha (the tributary of river Bhargavi).

Importance:

*danda-bhanga-lila ei parama gambhira sei bujhe
dunhara pade yanra bhakti dhira (Sri Caitanya-Caritamrta, Madhya Lila, 5, 158)*

The devotees could not understand why Nityananda Prabhu broke the staff, why Sri Caitanya Mahaprabhu permitted him to do so, or why, after permitting Him, Caitanya Mahaprabhu became angry. This Dandabhanga pastime, of Sri Caitanya Mahaprabhu and Lord Nityananda Prabhu, is supremely deep, supremely grave and supremely hidden. Only to him, who is unflinchingly surrendered and soberly fixed at the Divine Lotus Feet of the two Lords, in his heart of hearts, can the immeasurable glories of this great eternal pastime be revealed. Danda Bhanga is located in the village of Candanpur on main road to Bhubaneswar, 10km, from Sri Jagannatha Puri Dhama. After the occurrence of this wonderful pastime, the river subsequently came to known as river Dandabhanga, meaning breaking of the staff.

More details: *Sri Caitanya-Caritamrta Madhya Lila Chapter 5, text 140 to 158 -*

<http://vedabase.net/cc/madhya/5/140/en>

#3) Sri Alarnath Temple: Lord Alalanatha is an ancient four-handed Visnu Deity installed by one of the Alvars. This temple is in Brahmagiri, one hour taxi ride from Jagannatha Puri. Lord Alarnath is the representative of Lord Jagannatha at Puri. Sri

Caitanya Mahaprabhu stayed at this temple during anavasara, the two-week period after Snana-yatra when Lord Jagannatha rests in seclusion before the annual Rathayatra (chariot festival) in Jagannatha Puri. Lord Caitanya couldn't bear staying in Puri without seeing His beloved Lord, and at Alarnath He would reveal the highest spiritual emotions, pining in ecstatic separation. While doing the Temple's Parikrama, one can take *darshan* of the incredible *prema-sila* (stone slab) of Lord Caitanya, on the right side of the temple when entering the main gate from the road. This stone slab bears impressions from Lord Caitanya's body. When Lord Caitanya first lay in full obeisance before Lord Alarnath, the stone beneath Lord Caitanya melted from His ecstatic touch.

More details: www.dandavats.com/?p=22618

#4) ISKCON Bhubaneswar: ISKCON Bhubaneswar was the last founded project of Srila Prabhupada's worldwide established temples and the 108th temple of ISKCON. Srila Prabhupada stayed here continuously for 17 days in a humble cottage in Jan-Feb 1977. His Divine Grace finished the English translation of 9th Canto of Srimad Bhagavatam and started 10th Canto Srimad Bhagavatam translation here. Bhubaneswar is only 2 hours from Puri.

#5) Gopal Jiu Temple at Gadaigiri: Gadaigiri is a small village situated in the Jagatsinghpur district of Orissa, about 2 hours from Bhubaneswar. Gadaigiri houses exceptional Deity of Gopal Jiu which came from Vrindavana. ISKCON has guesthouse facility at Gadaigiri.

More details and wonderful pastimes of Gopal Jiu: <http://www.radhagopaljiutempel.com/> and <http://sriradhagopaljiu.org/history.html>

#6) Choti at Kendrapara - The Native Place of Srila Bhaktivinoda Thakura: Choti is famous for as the home of ancestral Deities of Srila Bhaktivinoda Thakura, *Sri Sri Radha-Madhava*. Srila Bhaktivinoda Thakura wrote hundreds of songs glorifying the Supreme Lord Sri Krishna. His songs capture the essence of Gaudiya Vaisnava philosophy. One song, "*Jaya Radha-Madhava*", was a favorite of Srila A. C. Bhaktivedanta Swami Prabhupada, who would sing it every day just before his public lectures. This song paints a beautiful picture of the Vrindavana pastimes of Srila Bhaktivinoda Thakura's beloved Lordships Sri Sri Radha-Madhava. Further details on Choti are available in book: "Choti: The Native Place of Srila Bhaktivinoda Thakura" by Gopal Jiu publications.

#7) Remuna Ksira-cora Gopinatha Temple: Famous temple of *Ksira-cora Gopinatha*, the Krishna Deity who stole condensed milk (*ksira*) for His dear-most devotee, Sr Madhavendra Puri, lies in a small pastoral village named Remuna in the Balasore (Baleshwar) district of Orissa. Balasore is halfway between Puri and Kolkata, is the nearest railway junction to Remuna. Remuna is called *Gupta Vrindavana* because Gopinatha had many pastimes here in the mood of Vrindavana with His intimate *vraja-madhurya premi bhaktas*.

Between 5am-7am visitors can have full darshana of the Deity while the pujari bathes and dresses Gopinatha. One can clearly see cows, cowherd boys and *asta-sakhis* carved in black stone bas-relief Deity of Ksira-cora Gopinatha. On Gopinatha's right and left are black stone Deities of Govinda and Madana-Mohana brought. There are also Deities of Radha-Rasabihari, Lord Jagannatha and Mahaprabhu. All Vaishnavas are welcome here for Gopinatha's special *darshana*, and the indescribably mouth-watering milk sweet known as *amrta-keli*, prepared from condensed milk, cream, sugar and a smidgen of raisins.

How Sri Gopinatha became Ksira-cora Gopinatha? This very wonderful pastime is described in *Caitanya Caritamrta Madhya Lila 4.21*: <http://vedabase.net/cc/madhya/4/21/en> or other ref: <http://www.dandavats.com/?p=16963>

#8) Nila-Madhava: This is a small village in the interior hilly region of Orissa state, about 6-7 hours from Jagannatha Puri. Very nice pastime about Nila-Madhava took place here. Local devotees at ISKCON Puri temple can tell more on this.

#9) Varaha-Ksetra at Jajpur: In Satya-yuga Lord Varaha dev appeared here who killed demon Hiranyaksha. In other kalpas also different Varahadev appears here, and because of that this is called Varaha Ksetra. Lord Sri Caitanya Mahaprabhu stayed here for a day or two and offered worship to Lord Varaha on his way to Puri in the first decade of 16th century. Lord Sri Krishna Caitanya's Lotus foot print by the melting of stone at varaha kshetra inside Varaha temple. Jajpur is very close to Kapilesvara, the birthplace of Lord Caitanya Mahaprabhu's grandfather. It is the place from where His grandfather's family had moved to Bengal. This is one of the four most holy places (Char Dhams) in the religious tradition of Vaishnavism located in Orissa. According to the tradition, Lord Vishnu after killing the demon Gayasura (at Gaya city of Modern Bihar), to commemorate the glory of His victory, placed his Sankha (Conch) in Puri, Chakra (Disc) in Bhubaneswar, Gada (Mace) in Jajpur and Padma (Lotus) in Konark and they were later known as Sankha Ksetra, Chakra Ksetra, Gada Ksetra and Padma Ksetra respectively in spiritual and religious tradition.

More details on Varaha Ksetra are on website: www.dandavats.com/?p=9783

#10) Sridham Mayapur: The Appearance Place of Lord Sri Caitanya Mahaprabhu. Jagannatha Puri to Sridham Mayapur is little more than overnight tourney by train via Howrah. www.Mayapur.com

#11) Ekachakra Dhama: The Appearance place of Lord Nityananda Prabhu. Ekachakra Dhama is about 4 hours tourney (165km) by taxi from Sridham Mayapur. Accommodation is available at the ISKCON guesthouse. Please contact Mayapur Tourism office for taxi and accommodation bookings (mttd@pamho.net) for Ekachakra Dhama. More details: <http://www.dandavats.com/?p=11277>

Annual Sri Ksetra Jagannatha Puri Dhama Parikrama Organized by ISKCON (International Society for Krishna Consciousness)

Every year during the month of November/December few days after the end of Kartik masa (month) Sri Ksetra Jagannatha Puri Dhama Parikrama organized by ISKCON. Please contact HG Ananga Mohan Das (Ananga.Mohan.tkg@pamho.net) or HH Bhakti Purusottama Swami Maharaj (bps@pamho.net) for more details.



Annual Sri Ksetra Jagannatha Puri Dhama Parikrama



Annual Sri Jagannatha Puri Dhama Parikrama



Wonderful Kirtan in front of Lord Jagannatha Temple



Every evening during Parikrama there is Jagannatha-katha by transcendentalists and various cultural programs



Offering Obeisances to Sri Ksetra Jagannatha Puri Dhama

Directions to reach Sri Jagannatha Puri Dham:

Sri Jagannatha Puri Dham is well connected by air, rail and road to different parts of India.

Air: Nearest airport is Bhubaneswar, 60 km from Puri. Bhubaneswar is well connected by flights to Kolkata, Delhi, Mumbai and other Indian cities. One can take a pre-paid taxi from the airport to Puri, which will take about an hour to reach Puri.

Rail: Many fast trains link Puri to different parts of India. Puri is overnight tourney from Howrah (Kolkata) station. A number of overnight trains run from Howrah to Puri which are very convenient. Once a week (on Friday - #15644 Kyq Puri Express) a direct train from Nabadwip Dham goes to Puri.



Map of Orissa and Holy Places

Valuable references:

A. Sri Caitanya Caritamrta by Srila Krishna Das Kaviraj Goswami:

<http://vedabase.net/cc/>

B. Book: Sri Ksetra Parikrama by HH Bhakti Purusottama Swami

C. Hidden Identity of Lord Jagannatha, *Sri Krishna Kathamrita* magazine annual addition, *Gopal Jiu Publications*:

http://www.gopaljiu.org/index.php?page=shop.product_detailsandflypage=flypage.tplandproduct_id=32andcategory_id=3andoption=com_virtuemartandItemid=86andvmcchk=1andItemid=86

D. Patita-Pavana Jagannath, *Sri Krishna Kathamrita* magazine annual addition, *Gopal Jiu Publications*:

http://www.gopaljiu.org/index.php?page=shop.product_detailsandproduct_id=33andcategory_id=3andflypage=flypage.tplandoption=com_virtuemartandItemid=86

E. *Sri Krishna Kathamrita Bindu* fortnightly e-magazine, *Gopal Jiu Publications* (free subscription): <http://www.gopaljiu.org/bindu>

F. Sri Ksetra Parikrama songs, *Gopal Jiu Publications*

G. Book: "Gopal Jiu" beloved Deities of HH Gour Govinda Swami at Gadeigiri, *Gopal Jiu Publications*

H. Jagannatha Mandir by Srila Bhaktivinoda Thakura: http://gaudiyahistory.com/wp-content/uploads/2011/09/Bhaktivinoda_Thakura_Jagannatha_Mandir.pdf

I. Book: Practical Guide to Puri and Navadvipa Dhama by Jada Bharata Das

Sri Ksetra Jagannatha Puri Dhama video: <http://vimeo.com/43239393>

Jagannatha Puri City of Lord Caitanya (video): www.youtube.com/watch?v=6OnwvRufHQg

Live Rathayatra Telecast from Sri Jagannatha Puri Dhama (achieve): <http://rathjatra.nic.in>

Jagannatha Puri Rathayatra 2013 Live Telecast recording:

<http://www.youtube.com/watch?v=M0C4qxBjifY>

Temples in Jagannatha Puri:

Sri Tota Gopinatha Temple: www.dandavats.com/?p=12532

Bhajana Kutir of Srila Haridasa Thakura: www.dandavats.com/?p=11888

Srila Haridasa Thakura Samadhi: <http://www.dandavats.com/?p=19879>

Birthplace of Srila Bhaktisiddhanta Sarasvati Thakura: www.dandavats.com/?p=24655

Mayapur TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavana.tv/>

Holy Pilgrimages: www.Holy-Pilgrimages.com

Holy Dham: www.HolyDham.com

SRI JAGANNATHA SWAMI KI JAI!!!

SRI PURUSHOTTAMA KSETRA JAGANNATHA PURI DHAMA KI JAI!!!

NITAI-GAURA PREMA-ANANDI!!!

**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE HARE |
HARE RAMA HARE RAMA RAMA RAMA HARE HARE ||**